

Pp1536de

NEW THOUGHT.

A Magazine devoted to Practical Idealism and
Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

Est. 1903.]

[The oldest English New Thought Magazine.

Published by the Talisman Publishing Co., Harrogate, Eng., A. Osborne Eaves,
Sole Proprietor.

Published six times a year. Subscribers failing to receive their copy by the 10th
should notify the publishers.

New subscribers should note that articles and lessons continued from preceding
issues start at top of page, heading indicating title, resembling the arrangement followed
by publications issued in parts. (Copyright

New Series, 94	NOVEMBER, 1921.	7s. 6d. per annum.
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Stray Thoughts.

Co-operation was never needed so much as it is to-day, and its
value is becoming more widely appreciated. The various religious and
sociological schools do not make the headway they might as they
pursue independent paths which do not take into account any others;
then it is found that the remedies or lines taken are very partial and
do not accomplish the end in view.

So, in like manner, if every reader living in a town of any size
would endeavour to get into touch with someone interested in our
teachings he (or she) would certainly find one or several people like-
minded. It would then be possible to get together and form a centre
or small society for mutual help. Often talking about it to your friends,
will reveal the fact that you have touched chords vibrating like your own.

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The fact is, every fundamental of life is affected by New Thought,
and whilst the teachings may appear detached from one's daily life a
closer examination of them will show that this is not so

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Lend whatever N.T. books you may have to a friend, express your
own opinions about them and ask him to tell you after having read
them what he thinks of them. It is not expected that there will be
entire agreement with the views contained in the books, but it is
probable that there are many points which will appeal to him as useful,
and the discussing of these points with each other will broaden the
ideas of both. One cannot teach without learning at the same time,
and one reason why one does not find more enthusiasts of the New
Thought in this country is that so many students keep the knowledge
gained to themselves, and that is not the way to increase it. The idea
is worth putting into practice and far-reaching results may easily
result from it. The last page of this issue has a notice referring to the
same subject, to which the attention of readers is directed.

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"There are some people," says Evelene Butler, in 'Nautilus'
who, if they were perfectly happy, would be unhappy because they had
nothing to worry over. Our own sorrows are to each of us the biggest,
yet they are the ones we are best fitted to bear. If anyone finds time
to boss anyone else it's proof positive he isn't bossing himself properly.
Experience may be a school for fools, but it's a school a good many wise
men have studied in. There is no such thing as homogeneity of

expression. You cannot express another person at all, for an individual can only be expressed by himself

The Old Thought goes in for heterogeneity of substance and homogeneity of expression. The New Thought goes in for homogeneity of substance and heterogeneity of expression. We are all being led into the Truth, but we are being led into it by different ways, and we fall out over the point of view.

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Reviews.

Vers la Sagesse, par Henri Durville (Henri Durville,
23, Rue Saint-Merri, Paris 5 fr.)

One seldom encounters New Thought books on the continent but quite a number appear to have been published by the above author. The present volume has had Prentice Mulford envisaged to some extent. There are few like Richard Jeffries who could utterly thrust the past and all tradition from them and build upon the present. Hence we find the great religions and philosophers and even theosophy colouring our author's views. He is not fettered by karma as so many followers of the last named cult are, however, and in beautiful language, proclaims the reign of justice and beauty, a sublimated pantheism. If we would but follow nature more closely, be truer to her, wisdom would not be far from our hearts. M. Durville places a high ideal before us, and if one accomplished during one's lifetime a tithe of it he would have evolved immensely. It is, however, the path which all of us must tread sometime. Few are really ready for it; the world still exercises its glamour over the great majority, and will for a long time to come, but that is no reason why one should not follow the path some little way and enjoy its splendours.

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"Milestones" is the title given to a series of useful pamphlets (6d. each) written by Mr. and Mrs. Eustace Miles.

Four of the series are: "Seven Substitutes for a Strong Will," showing how other faculties may be brought into service to strengthen the will; "Mistakes that Most People Make"—clogging the body, eliminating too little, too little water, too much stimulant, &c; "About the Sub-Conscious Mind" and "About Psycho-Analysis." These last two are helpful little introductions to big subjects, and naturally the fringe of each has only been touched. It seems odd that much of the information given should be new to so many, but it is a fact, and the remark that Mr. Miles makes that it would take millions of pounds in propaganda to teach the public what is meant by the word "vegetarian" shows how much there is to learn still on the part of people generally. The pamphlets, which are strongly recommended, can be obtained from The London and Norwich Press, Ltd., Norwich.

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Food theories are as plentiful as the proverbial blackberries in autumn, more are added with regard to sugar-eating, which has grown of late years enormously in our country. Dr. F. Bogert, in "Health Culture," reviews the various experiments which have been made with sugar in diet, and concludes that it is largely responsible for poor teeth in children, and productive of evil in the adult. In children's institutions where sugar has been reduced to a minimum both health and teeth have benefited.

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"The New Thought Bulletin" has been discussing the practice of healing in the churches, and it is certainly becoming more common. "The logical agency to carry this work forward is the Christian Church. It should have carried it forward all through the ages, but we are not going to criticise it or condemn it on that account."

Continued on page 3 of Cover.

FORCE, AND HOW TO GET IT.

On his side, he will feel the power so generated in some way. He will be made either despondent or captious, angry or irritable. All such states of mind in some way injure the body, unless the person talked of sends out constantly toward his enemies the thought of good-will. His good-will is the stronger force, and will turn aside the weaker force of their ill-will. This is the reason that the Christ advocated loving our enemies. The thought of good-will is the stronger power. We want power, and it is this which we lose when we send out to another any kind of thought. It is the peaceful non-combative thought in Quakerism that made the Quakers prosperous. Peaceful thought is constructive power. Ugly thought is always destructive power. Christ discouraged all resort to blows or weapons, because He knew there was in the element a more powerful force which could be generated and used by the mind.

If you wish that your success in any business should involve an equal success for others, your thought or prayer has then the greater power for success, than if you desire success for yourself alone, with little regard for others. A real success in life means—besides money enough for our needs and tastes—health, capacity, to enjoy what money wisely expended may bring. A wise selfishness or self-interest will desire or pray heartily, that all who are associated with us shall be equally fortunate with ourselves. You do not want to see yourselves obliged to reside in a hovel while you live in a palace. You do not want to see your friends in rags while you are decently attired. Neither do you want that your friends shall be dependants on you—pensioners on your bounty. You would have them equal with yourselves—equal with you in ability to hold their own—to “hoe their own row.”

We are all members of one body. If any part of that body is diseased in mind or in body, all the other members must in some way suffer. The more health of mind and body or relative perfection around us and near us, the more healthy and perfect shall we become.

There is a certain fascination in watching the working of a powerful steam-engine—in seeing tons of iron, that a hundred men could with their hands barely lift, rise and fall with the elasticity of a rubber ball, or in watching the never-ceasing pour of the waters of Niagara. This is because it is in human nature to love force. Our spirits, in so contemplating such exhibitions of force, connect themselves closer with that element: they draw then and add eternally to themselves more of that element: this fascination of power is, at the same time, our prayer or desire for power, which is immediately answered. There is great profit in watching for an hour the heave and roll and wash of the ocean-billows against the rocks. That repose and quiet and dreaminess which you may feel when in the ocean's company, shows that you are actually absorbing its element of force; you are taking in a spiritual quality; and when you go away, you have gained more force to use in any way that you choose—in business in some form of art, or the management of a family. And when at night, if but for a moment, you lift your eyes toward the countless stars, and try to realise that these are all suns with other earths wheeling round them; that all the combined force of all the rivers, Niagaras, and oceans on our own little earth is, as compared with the force going on in what we see above us, as the feeble might of a fly's wing—then you have spent another profitable moment in the actual absorption of the much needed element. That is one way of getting force. You are then praying for force; for all intense admiration is true worship, and all true worship

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is prayer or demand for the quality admired in that which is worshipped.

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The supply of your physical strength is not generated within your body. You draw it to you from without. Your mind or spirit is not within your body. It is most where you send your thought. If that is concentrated, and if you are absorbed by the thought or recollection of a person one hundred miles distant from your body, your mind is mostly with that person. But if your mind is intent and absorbed in the act of lifting a heavy weight, then it is mostly concentrated on those parts of the body necessary to use in lifting that weight. The source of all strength of muscle is in your mind. Your amount of physical strength depends on your capacity to call force to act on whatever part of the body you wish to use. Force, spirit and thought mean to us the same thing. When you lift a weight, you call to you a current of thought, and its action, as turned on your muscles, is to overcome the resistance of that weight.

You will drop that weight and feel a great diminution of power, if, while lifting you are suddenly alarmed, or if some person suddenly diverts your attention. Why? Because the force of the mind which you put into such effort is suddenly drawn from the muscle machinery used in lifting, and its current is turned in another direction. It is as the steam shut off from one portion of the machinery and turned where it acts on another. Walking, running, lifting any effort of muscle is as much a mental act or an effort of spiritual power as oratory or writing. No human body can move a step without thought to move that body. Fear can paralyse every muscle, causing weakness and trembling, and robbing you of nearly all physical power. Why? Because a current of thought or force has been turned from the nerves and muscles acted on in physical effort, and the current cannot at once be turned back again. A fear-current of thought invites and gives way to at first by a few, communicated to the many, and gathering strength as each successive mind opens itself to it.

There is no power in muscle, or any other part of your body, to lift, walk, run, or perform any other physical exercise save the power or thought which you call to it in so exercising. The material of the body is analogous to the piston, the cogs and other gear of the steam-engine, which are only to be moved, to lift, to draw, or to do other work, when the power of steam operates on them.

When you lift a weight, you demand force to lift that weight; you put your mind in the attitude of calling for strength. Any other thought that occupies your mind in performing any physical act, is a lessening of the power brought to bear on that act. For this reason a great many people exhaust themselves, because unconsciously they try to do two things at once, and will not allow for one physical act (though it be but the opening of a door) the time that is necessary to direct their force properly in the fulfilment of that act. Here is one great source of physical weakness, for this mental habit extends to the doing of all things.

When you become very tired it is because you have temporarily lost the capacity of calling unseen force to act on your body. Yet then your material body is no more tired than the iron rods of the steam-engine are tired when they cease working. The engine may no longer

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be able to run because the force behind it may be exhausted. The body likewise is no longer able to run, chiefly because its supply of force is cut off and cannot for a time be brought to bear upon it. You can by constant practice call a considerable power into some special department of your body. You may in so doing become a greater walker or rower, or very strong in the arms and able to lift more than others. But you are then cultivating one set of muscles at the expense of some other department of your being, and you will suffer from so doing in time.

The "athlete" may have great physical strength in some portion of his body at twenty-five. But is it enduring? What in so many cases is his physical condition at fifty? There is a great deal of error as regards "hardy men," a "hardy out-door life," and "hardening the muscles," all involving the idea that a continually active out-door life and physical exercise will make "tough, hardy men." I have lived with frontiersmen, sailors, and farmers; I have been one among them; and I know that many of these are physically on the down-grade at fifty. A man may not be well at all, though strong in the arms, sun-burned and "wiry." He often lives out his best from twenty to thirty-five, and is gray, grizzled, and worn at forty-five, or a bundle of aches and rheumatism. You want, for the realisation of the greatest happiness, a body wherein this power which you call to you can be equally distributed—can act on any part you wish—can be turned readily from one part to another. You want to be strong in every department. You do not want great strength of arm or leg at risk of injury to heart, lung or some other organ; and this result is very likely to come to those who cultivate and develop disproportionately some particular set of muscles. You want also a strength of body which comes to stay—which knows no decrease, but, on the contrary, shall ever increase.

This you may say is impossible—is against the order of Nature, which, as mankind in the past have believed, decrees ultimate decay and death for all seen forms of life. It is not man's province to decree for Nature. As men seek, she is ever showing them new and unexpected possibilities. The railroad will in time give way to some less cumbersome method of locomotion. The telegraph is not the ultimate means of carrying news, and man's physical and spiritual being is as yet scarcely on the verge of the possibilities of coming to it. To possess a body whose strength shall be equally distributed, you will depend on the Supreme Power, and demand for yourself an influx of equally distributed strength. When you so depend on that power your spirit will attend to this equal distribution and use of force on your body. This, the highest result, comes of a spiritual or thought-power and not a physical power—not from physical exercise.

Your spirit not only gives strength to the body for use in physical effort, but when the body rests, during sleep or otherwise, it sets immediately at work to repair waste and supply new material where this has been worn away by excessive use. The person using his or her body improperly, or, in other words the person whose permanent state of mind does not call for a body proportionate in all its parts and powers, will have the wear of that body very imperfectly repaired. If you have been in any degree in this injurious method of life and, becoming convinced of your error, you give your body more rest you will probably experience a diminution of strength. You may then not be able to walk or otherwise exert yourself as before. This it would be natural to regard as an unfavourable sign. But it is not. It is because your mind having changed its attitude, your old following of mind who have been giving you of their strength have now fallen off.

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You are let down on the basis of your individual strength which may relatively be small. You are in a condition to that of the person who when temporarily insane has the strength of a giant. In his right mind he may be very weak. Why? Because in the delirium of insanity he was supplied with a fleeting strength by the disembodied insane attracted to him through his mental condition. In such lassitude or langour the body is really gaining strength and building itself upon a sound basis—just as in the relaxation attendant on sleep, the body is gaining strength.

Langour, lassitude and “tired feelings” are the demands of body and spirit for repairs. Very many periods of illness are only varying kinds and symptoms of exhaustion caused through bodies racked, strained and worn to such a degree that spirit or force is no longer able to act on them.

To-day thousands in every occupation do not think themselves well unless they are always on a tension. They demand a stimulation and a strength for doing their work which must last as long as they choose to do that work. They would grant Nature no time for recuperation and repair, and when Nature, through langour, lassitude or disinclination for effort, says she must have some time to repair the physical machine, they consider themselves “sick,” and demand some medicine which shall immediately start them afresh, and keep them on that tension which erroneously they regard as an indication of perfect health.

“But business requires this constant activity and exertion. We have no time for the leisure which you speak of,” says one. Yes, business does require all that a person may have to give—time, strength and an incessant drain on vitality. Men at last educate themselves to this routine and can be happy in no other. But our business system which gives most to the person who for a few years can exceed in strength and activity many others and turns him mercilessly out so soon as he shows weakness, is not in accord with Nature's laws. Business often says: “You must work or starve, while Nature is saying: “If you keep on in this abuse of mind and body, the two will soon part company.”

Is there gain of a strength through physical exercise? Not as much as it is generally imagined. The time to exercise is when you feel like so doing and can enjoy it, but can also stop when you begin to feel tired. A boy runs and a young animal plays because they cannot help it. That is healthful impelled exercise. If you walk for sake of exercise and are fatigued and exhausted thereby, you have done yourself an injury. You have given out more strength than you received. You have called a current of will to you to shove your body ahead, when the body may have in some way protested. In this mood you call also to your aid the will and force of others on the unseen side of life who are in error like yourself on this point.

Every person lives not only in a world or atmosphere of his own peculiar thought and material occupation, but attracts to him from the unseen side of life minds and intelligencies of similar thought, tastes, likings and occupation. The professional pedestrian attracts to him intelligences whose passion is merely walking, and whom having no physical bodies of their own, indulge their love of walking through him, and give him also the strength and inspiration of their thought while he walks. For others can give you a literal strength through sympathy with any effort of yours in which they are interested. When hundreds cheer at the sight of some favoured champion they give him strength.

To be Continued.

Now, death is not conquest. On the contrary, it is a triumph of the negative conditions—these conditions are called sickness and old age. Death teaches us no lessons that can be made practical and available in the living. It is simply a renunciation of life; and that, too, at a time when the spirit, or thought life, has made no substantial or fixed condition for itself by belief. For it is a fact that the thought life—that part of us which takes cognisance of the ideal—does not believe in itself except in a weak, half-hearted way that cannot give it the substantial appearance that the body has.

Now, nature demands that this thought life, or spirit, shall establish itself in external or visible signs. Our bodies are not to become etherealised, but our spirits are to become substantialised. The earth is our laboratory and workshop, and our hands and our brains are our tools, and so are our thought lives, or spirits. Indeed, thought lives, or spirits, are to be our most fearless, most free and most powerful agents in conquering earth conditions and making them subserve our uses. The effort of Mental Science is to show that body and spirit are one, and that the best results are obtained by such recognition of this fact as shall keep them one and inseparable; thus bringing the power of this tremendous unit to bear upon every effort we can make for the furtherance of our desires, as we work our way to conditions to greater importance and freedom and happiness.

In a former lesson I said that death was simply the breaking of the magnet man into two parts, one of which, being divested of its more etherealised and vital substance, is resolved back into its original atoms; and the other part—the thought life, or spirit—passes away, no one knows with absolute certainty where.

But, on the assumption that all is mind (and I know this to be true) the body is essential to the spirit as the spirit is to the body. It is simply that part of the spirit that is held or bound by certain forms of belief. And these forms of belief, though I have called them fixed, are still so malleable as to change with every change of belief. It is the established belief of the race that a consciousness of individuality belongs alone to the spirit, and goes with the spirit of death, leaving the body devoid of it. This consciousness of individuality is the “I,” the will power, which does truly go with the spirit—if it survives death—because we know that it does not go with the dead body, which immediately crumbles to pieces; thus showing that the centralising agent which held it in cohesion is absent.

But assuming as I think to be true, that the will power, the “I,” the centralising agent goes with the spirit—What then? Why this: it feels its weakness simply from the fact that it has not been fixed in certain forms of belief, but has always been that splendid and radiant creature which has appeared phantasmal and visionary simply because it was too fair and too bright for us to clothe with the belief.

The spirit is the thought life; and we all know how beautiful our thought lives are; and we all know that we do not believe in that simply because they seem too lovely to be true.

We are children of the earth, and so far we have been rooted in the earth and have drawn our substance from her bountiful bosom. She herself is the mother of beliefs, and has been the means of fixing these beliefs in our present forms. Each belief in its farther advance away from her bosom into more free conditions has been the parent of the next higher belief, which has been expressed in a higher and better condition. In short, each belief has projected from itself the next belief higher than itself. And so evolution of the mental plane has progressed.

Belief is the fixing power. It is belief is the manifesting factor. An idea is born from fixed belief, and after a time that idea is accepted and believed by him, and a new function is added to the creature. The creature having thus acquired a new power projects another idea, which in time becomes a fixed belief, and another new function is added to the creature.

On the lower plane these ideas that I speak of may have been merely dumb, unintelligible desires; but they were ideas all the same, and belief fixed them in visible attributes.

As I said before, the spirit, or thought life, of a man has not been clothed with his belief. As rapidly as spirit, or thought, becomes clothed with belief, it is added to the body as a new power, and does not drift away from the body, thus impoverishing the body in which it had its birth.

The spirit, or thought life, of a man cannot possibly be anything but an external substance, because it is a part of the man's body. The fact that it is invisible to our eyes does not contradict this statement in the least, since so many very powerful agents are invisible.

The spirit, or thought life, must not be confounded with the Law of Attraction, which is for ever invisible. The spirit, or thought life, is a recognition of the invisible Law just as the body is. It belongs to the external side of nature just as the body does.

There is a large body of thinkers who believe that the thought-body, or spirit, is—immediately after death—ushered into a spiritual heaven of inconceivable beauty and happiness. Theologians are weaker on this point than any other body of thinkers. Theology claims that the thought-body, or spirit, is frequently tortured after death for mistakes (called sins) which it commits in this life; and, on the other hand, that it is frequently blessed by reason of the fact that it has failed to make mistakes—as if it were at all possible in this stage of race growth for a single soul to escape from making mistakes. Again, it is a part of the theological idea that the thought-body, or spirit, goes to sleep somewhere and sleeps until the resurrection day, and then wakes up in order to have sentence of life or death passed upon it.

The spiritualistic idea of the future of the thought-body, or spirit, would seem more reasonable if they did not claim to know so very much about it. But if one is to believe them, then our condition after death is vastly superior to our present condition. It is this latter claim that I doubt. I see plainly that there are two sides to the question. We know that life in its progress is a constant conquest over ignorance. We also know that death is not a conquest over anything, but an abandonment of all effort to conquer, so far as the visible world is concerned.

Death is not a gain; it is a retrogressive step; it is the last slump into utter negation. Of course, I speak from the standpoint of the visible and the external. It is the only standpoint I acknowledge with absolute positiveness, because it is the only one whose existence I can logically prove, no matter what I may hope for. I can shape as many angelic spheres in my imagination for the departed spirits as anyone, but I cannot prove their reality after I have shaped them. Therefore, I take my stand on the terrestrial, and am justified in doing so by seeing what an infinitude of subjects there are for us to investigate and to master right here before we are fitted for joys that we have not reached in the process of natural growth are not joys to us, any more than the finest opera could prove a source of pleasure to a pig or a monkey.

Therefore, I look upon the death of the natural body as the greatest loss to the individual. Because the body is the feeder of the spirit—the spirit being nothing more than the finer part of the man; being, indeed, the entire body of the man's thoughts; going with the man all through life; receiving constant additions to itself by means of the man's increasing power to think (if he happens to be a thinker), and being with him and a part of him always, whether the man is a thinker or not; always ready to receive any accession to itself even if the accession fails to come; and this up to the very hour when the negative part falls down in death, at which time the finer part is separated from it.

Now, the relation between the body and the spirit has always been reciprocal. The two are one. The body is father of the spirit, and the spirit is the builder of the body in its turn. Being one, the seeming two were simultaneous in birth, and should always remain together as feeder and builder, and as builder and feeder. In the breaking of the magnet man by death, we know that the part of the man more nearly allied to the earth decays and passes into other forms of life. No one pretends to think of it as still living after this event takes place. "But," we say, "the other part still lives and has gone up to higher conditions."

What are higher conditions? Remember that the visible world is a mental statement, and that this statement is only lifted to higher planes of freedom and happiness by the addition to itself of still greater knowledge. The world—nay, the visible universe—only grows, only increases in power, by the new truths it learns. It is the knowing, or the recognition of more truth, that gives added power to the visible; and man is a visible creature all through and through, body and spirit. Moreover, the entire world (and universe) is a magnet whose relations of positive and negative are indispensable. The negative feeds the positive and the positive feeds the still more positive.

But after the spirit of man has dropped its denser and more fixed condition, or beliefs, what is there to feed and sustain it? Surely this earth is the feeder of all the life generated on it; and it seems to me that when the spirit, or thought life is cut off from its body that it no longer has access to its earth supply. For consider this fact; that though the earth does not feed the spirit or thought life, directly, yet it does feed the body, and the body feeds the spirit, or thought life. The body is the laboratory out of which the spirit, or thought life, is manufactured; and to be cut off from its laboratory seems like an awful calamity to me. For I am sure that man must be fed constantly by that great body of truth negative to himself which the world contains in the form of food, and that—whether in the body or out of the body—the spirit, or thought life, will always require food to nourish it (the individual). Man, as a laboratory for the generation of thought, must of necessity generate it in great quantity, because thought is the prompter to effort; and an effortless creature performs no use; and that which performs no use cannot endure. This is the Law. In saying this I am only saying that the spirit is not fed and sustained by means adjusted to the spirit-body. I am simply trying to look on every side of the matter in order to reach true conclusions. I have my own views upon this subject, which will not be touched on in this lesson, and which cannot properly be said to belong to the subject of Mental Science at all, being too speculative for scientific handling.

The food a man consumes is the fuel in the engine that sets the whole machine in motion—the machine that generates the thought, or

spirit, which prompts to every form of enterprise and discovery. This machine ought to be enduring. It ought to be self-generative, and it would be self-generative but for the fact of its own ignorance that alone denies it this possibility. Let the thought once learn that self-generation is possible, and good-bye to death. And why good-bye to death? Because the spirit, or thought, so educated will communicate the fact to the nerves, the nerves to the bloodvessels, and the bloodvessels to the entire body. And this will be the spiritual food that will regenerate the body.

But to return. Reasoning from certain premises—and we must look at all sides of this matter—it has been claimed that the spirit or thought life, may not be able to hold itself together for any great length of time after it has dropped its body. And why? Because we gain nothing except by conquest; and that which we have not conquered is not ours. As we have not conquered death, we are not entitled, under our present understanding of the law, to life. If the spirit has reached a higher degree of understanding of truth by simply shutting its eyes on the world and all the wonders to be worked out by it; by going away from it and leaving its work undone; by an act that is a virtual confession of incapacity to cope with its obstacles—then surely the road to endless bliss is by letting go all holds and slipping backwards into death, instead of taking hold with the spirit or thought life, and climbing forward into conditions of still greater fixedness than those we now enjoy.

The road to greater happiness—or heaven if you will—is the same road that leads to more positive individualisation; to a greater manifestation of the will in the overcoming of those conditions in life that fetter us, and from which we naturally want to escape.

But death is a partial renunciation of will power, and though the will survives death—if the spirit, or thought life, survives—it has registered its conviction of powerlessness in the fact that it has permitted the body to die. Therefore, the will, as it exists in the spirit, or thought life, is a virtual confession of weakness, just as it was in the body before death; and why should we expect it to be ushered into conditions very much happier than those of earth when it has not earned them? It is as if a child should throw down his book in mental arithmetic because it is too difficult for him, and expect to be placed in the trigonometry class for no reason except that he could not understand the earlier lessons in mathematics.

For a man to be all he must learn all; and no spirit can endure and go on his way of endless progression unless he incorporates in his personality the essence of an unbroken life experience. At least, this seems reasonable to me. He may not skip a single step. He must conquer every foot of the way. He cannot get over an inch of ground or a moment of time without conquering that inch or that moment. Individual life only proceeds by that conquest which develops the will; for the will is the man. The man whom disease, old age and death has conquered has not conquered disease, old age and death.

It is not true, as theosophy asserts, that a spirit must return to earth in order to expiate the sins of former incarnations because man commits no sins to be expiated. He commits many mistakes on account of his ignorance; and it may be that he will have to return and keep returning until he conquers the ignorance that prevents him from retaining body and spirit together in one unbroken whole.

Thankfulness.

"There is something wrong somewhere. I am doing very little with the science. I think that, after all, I am not convinced that man has infinite powers."

The majority of people are not thankful. It is very striking how very little natural and spontaneous thankfulness there is to be found.

With this state of unthankfulness, people begin to study Truth. Their unthankfulness accompanies them to the new field of endeavour.

Sometimes a student, in learning the work of thought, learns that unthankfulness is caused by untrue thinking, and tries of its own accord to change his unthankfulness into thankfulness. More often, however, the students do not quickly recognise their unthankfulness.

With the proverbial blindness of human beings to their own faults, though seeing with crystal clearness the faults of others, they really do not perceive that they are unthankful. Then, inevitably, the result of unthankfulness is made apparent in this new line of effort, as it has been in works previously undertaken from childhood until now, and the students lose their enthusiasm. They find the science dull and unsatisfactory; they do not progress in it. Finally, they conclude that they are not convinced that the principle of Truth is true.

All this would be changed if, from the first lesson, the student would but feel truly thankful for having learned that his thought is the wonder that it is; thankful for knowing that he is not the slave of the elements, the creature of environment, the sport of circumstance; thankful for knowing the difference between true and untrue thinking; thankful for knowing that he makes his own thoughts, and can make true ones if he wants to.

This knowledge about thought the student gains in the first or second lesson; and with this knowledge comes his cause for thankfulness. He need not wait until he has done some striking thing with his knowledge before being thankful; the moment for thankfulness begins when he knows these facts about thought.

From the first lesson on, he also learns something about himself, as well as about his thought; something, too, which changes for him the whole universe, something which, even in the first moment of hearing, opens before his soul a perfect marvel of possibilities. Why, then, is he not thankful for knowing this? Why, almost simultaneously with the knowing, springs up the old unthankfulness? Why he is not wholly thankful for having found the way out of his prison house?

In all my experience as a teacher I have never seen a thankful person fail in his endeavours, be it in this work or any other. Thankful people go steadily on, apparently without effort, and without meeting with obstacles, as other people do.

Perhaps they themselves could tell another story. Perhaps they know of many obstacles which stood in their way, but which the light of their thankfulness showed the way to overcome. Be this as it may, one thing is very evident—thankful people succeed where unthankful people fail.

I have known people to begin the Study of Truth with their hearts filled with bitterness. In the first or second lesson they took out of the lesson that true thoughts are thankful thoughts. They made this understanding of thought practical, and used it hour by hour in the creation of new convictions and the re-arranging of their thoughts.

They made such a thorough use of this one bit of knowledge, that with it they swept the bitterness out of their souls. They went steadily on, and so easily that to onlookers they seemed to have no difficulty in

THANKFULNESS

applying the principle of Truth to their problems. They themselves knew better. They knew that there were times when thankfulness did not light their way. But, and this is the crux, as soon as they found the way dark they quickly turned out their unthankful thoughts, and the darkness passed.

Nothing can discourage thankfulness nor kill it, nor can any feeling which is opposite to it in nature live in the purity of its presence. For thankfulness is one of the bright ones, which dwell eternally in the Glory of Being.—*Alma Gillen, in "Expression."*

Now.

As an illustration, let us suppose that you suddenly found yourself about forty-five million miles from this dear old planet that we call the earth. You would then be half-way to the sun. Now, one of the first things that would attract your attention would be that you could not measure time. You would not have the sunrise and sunset to give you the day and night; you would have no movement around the sun to give you your seasons for you would have no earth. You would have no Time or Distance or Direction. All time would be the same, all time would be Now.

This is a true relation to the Spiritual universe. You are a Spiritual being living in a Spiritual world and governed by Spiritual laws. Even if you do not know it or recognize it, it is a fact just the same. In this Spiritual world that you are living in there is no time; all the time there is, is Now.

The carnal or earthly mind of man measures time, and lives in the past and the future, and suffers much for it. It is always dwelling on the past, thinking how different things would have been if it had or had not done so. It dwells on the future and wonders what it would be if this thing or that thing should happen. The result of all this is suffering and much misery.

This dwelling in the past and worrying over something that can not be remedied causes our insane asylums to be filled with patients and one of the best treatments that can be given to the insane is the mental treatment of prayer, where the patient, alone with God and the healer, receives that which no drug on earth can give, cheer and the truth that all time is Now and that there is more good "Now" than we can make use of.

The one that lives in the "Now" is free from worry. He will not let anything worry him; not the past, for that is gone; not the future, for that is not yet.

The past, like the future, is nothing but the dreams of the foolish, or foolish dreams. All things that are in existence are here. All the time that is is Now, there never was any other time, there never will be. Now is the time to live. Now is the time that man has dominion, and Now is the time to use it. Now is the time to use your God-given power. Now is the time to get into the Kingdom of Heaven, for "the Kingdom of Heaven is at hand."

When you are dwelling in the past or the future, you are missing one of the greatest opportunities of life—that of living Now. You are missing the present, the great eternal present, the only time that ever was or ever will be.

"In the beginning God created heaven and the earth." In the beginning is "Now." Now God is creating the heavens and the earth.

Now.

You are also creating a heaven or an earth. God pronounced the heaven and the earth All that He made good—"Very Good." Man has pronounced it bad. Who is right, God or man? Man will see how good things are when he learns to live "Now."

"Now" is the time to make that effort for success, and forget that there ever were past failures. A street fiddler was playing to an audience of street boys; he took up his fiddle to play and a string broke. Tearing it off he threw it away and started playing on the three remaining strings, when one of them broke. This, like the first, was removed, and the music again started on the strings that were left, when one of them broke and left the musician with only one string on his instrument. Casting aside the broken one, he carefully tuned the only string that he then had, and on that one string he played, and tradition says that such playing was never heard before or since. Suppose he had gotten discouraged when those strings broke; he would never have played for his audience.—*Now.*

Ideas.

By DR. FRANK CRANE.

Thoughts are not airy nothings. They are not of such consistency as insubstantial ghosts. They are tangible. Not only can you feel them, you can hear them, see them, smell them, taste them. We who live in thought worlds have our materialistic pleasures and pains. We need not wine to make us drunk nor fires to scorch us. Ideas can be as fascinating as woman's smiles. For there are ideas that are delicate as fresh violets and ideas that stink as carrion. Ideas that roar within us as the sea roars or the thunder, and ideas that whisper in as still and small a voice as ever to Elijah.

Ideas that frighten us like inextinguishable ghosts of guilt, and ideas that come over the spirit like some warm wind of song. Ideas whereat we weep, ideas that choke the throat, tighten the breast, congeal the brain with terror, and penetrate the belly as with a sword.

Glad ideas, like sunny days, ideas like lazy white clouds, others like hovering birds far and high, or like familiar tunes played on a violin in a garden at night. Homesick ideas that drag us back and adventurous ideas that drive us forth.

Ideas that drench us with longing and debauch us with sweetness, and ideas that flog us like the three Furies. Ideas that wake us up and murder sleep, and ideas slumberous as falling rain or droning bees. Ideas bitter as gall, and ideas sweet as young love. Sociable ideas, encouraging ideas, despairing ideas.

Ideas gentle, fierce, restless, calm, holy, hellish, funny, tragic, innocent, shameful, attractive, repellent. Ideas that make us hungry, thirsty, angry, amused, comfortable, uneasy, pious, criminal. In habit and outward practice I am consistent; in my idea life delightfully inconsistent; I am known to my neighbours as a lawabiding and respectable citizen, I am known to myself, in my thought career, as a rascal as arrant as Francois Villon, a saint as crazy as Saint Simeon Stylites, as learned a book-worm as Bacon, as much an outlaw as Jesse James, as coarse as Rabelais and as elegant as Chesterfield.

I hunt with Paul de Chaillu, I roister with Canova, I pray with Saint Anthony, I am a volatile Bolshevik and a solid Banker—in my mind.

What matters what you steal from me if you leave me my thoughts? For there I am Adventurer and Prince. The world is mine. So new Thought comes to me and says: "You are mind. You are a mass of molecules. You are a cluster of ideas. You are a nucleus of thoughts and feelings.

"If you are sick, it is in your mind, and I offer you mental medicine.

"If you are weak, the root of your feebleness is not in your body but in your ego. And I offer you bread and wine of the spirit.

"If you are unlovely the fault is not in your face nor figure. It is in the spirit that shines through these. So I offer you not powders or lotions, but such beautifiers as love and loyalty and high faith."—*The Nautilus.*

The Altar.

DR. FRANK CRANE.

In a hotel lobby, late one night, a number of men fell to discussing religion. One was a Roman Catholic, one a Methodist, one a Jew, one an Infidel, and one a Christian Scientist. They were gentlemen, and argued with courtesy and restraint, but each insisted none the less upon the superiority of his own faith. When the dispute had died down a bit, they noticed a grey-haired man who sat near them and had been listening attentively, but had said no word. One of the gentlemen spoke to him smilingly and said:

"Neighbour, you have not expressed an opinion. Do you mind if we ask you for your views? Our only excuse is curiosity. What is your belief?"

"I am of the New Thought."

"We differ from you all, in one respect. We are inclusive, not exclusive."

"You can belong to any Church, or no Church, and be one of us."

"Ah!" replied one, "a Church without an Altar."

"Yes—and no," returned the old man. "Listen. I will tell you a story

"Once upon a time there was a family, who all believed in God and worshipped Him. They had a beautiful Altar made of sandal wood, small but exquisitely wrought. They debated where in the house it should be set up. The Father wanted it in the Study, for there he did his work, make his plans, wove his dreams. The Mother thought it should be in the Kitchen, for from that place were all fed. The Son said it should be placed in the Hall, that all who entered might see, and be reminded of God and His glory. The Daughter was decidedly of the opinion that the best place for it was the Parlour, the guest and reception room of the home, as this was the most honourable spot. Meanwhile the Baby had found the Altar and was playing with it upon the Hearthstone. And he put it in the fire. And its wonderful fragrance filled all the house, the Study, the Kitchen, the Hall, and the Parlour.

There was a silence.

Presently one man asked, "Is that all?"

"Yes," said the man. "That is all. There isn't any more."

—*Nautilus.*

"We are at the threshold," writes Francis Grierson, in "Reason," "of the most fascinating, most potent phase of comic power the world has ever known. The sub-conscious mind, working in harmony with intuition and spiritual inspiration, is endowed with power beyond the human comprehension. The ancient Egyptians believed in the human double, that it could travel, appear and disappear at will. And the strange thing about it is that it often works without our knowledge, sometimes even against our wishes. All we can do is to follow the lead that intuition gives and let the guiling power have free play!"

—o—

The "Psychic Magazine" is published by Henri Durville, 23, Rue Saint-Merri, Paris, and abounds in good things, though it is not in English as its name might imply. The September issue deals with a remarkable example of spirit writing by Dr. Paul Gibier, and Dr. Gaston Durville writes on marvellous cures of to-day. The doctor remarks that in regard to Lourdes it is necessary to believe, though one may not know in what to believe! The principles of Christian Science receive consideration at the hands of M. A. Bernard, though possibly the exponents of "C. S.", as it is frequently known, will take exception to the statement that the cures are based on "the great principle of New Thought." Forgetfulness of self is the remedy for all disharmony in life, including ill-health. "The man who thinks the least about his body enjoys the best health, for, after all, health is nothing more than a state in which only the sensation of health is felt. . . . It is perfectly natural and just to desire the joys and beauties which constitute the true life. These things are the rightful heritage of man, but this cannot be truly realised if one does not abandon his idea of a material personality." The magazine is 12 fr. per annum, or 1 fr. 25c. per copy.

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Here is a hint from "The Living Word," issued by The Elois Ministry, Brookling, Mass., which may be useful to readers interested in healing, as so many are. A Christian Scientist had applied to Walter de Voe (the editor, and author of "Healing Currents from the Battery of Life" and many other works), for advice as to the treatment of a woman suffering from diabetes. The practitioner was holding the thought "that the patient was perfect, having the command of the Master, 'Be ye perfect as your Father in heaven is perfect.' I then asked what the patient was doing to co-operate, and learned that she also was perfect as Spirit is perfect. My advice was to have the patient practise blessing children, two or three times a day for fifteen minutes at a time, by closing her eyes and imagining that she was holding a baby in her arms and pouring her love out to this little child. Through this daily practice, she will begin to realize that she is personifying love, and that love is becoming a living, spiritual power, which is radiating through her to bless others. As she cultivates this quality of love, she will transform the negative spiritual qualities of jealousy, hatred, and criticism in her nature into the positive quality of love. As her present poisoned physical condition is the effect of some negative spiritual feeling, a change of feeling will create a new cause for healthy blood. Her spirit will become alive with the spirit of love."

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Mr. Stanley M. Sydenham, of the Christian Committee on Publication, Leeds, writes in connection with the paragraph which appeared in the last issue of this publication respecting the statement that "The extent to which Mrs. Mary Baker Eddy was indebted for her ideas to this writer [Dr. Quimby] is not generally known," that "Mrs. Eddy was not indebted to Dr. Quimby for any of her ideas. In 1887, in order to prove the falsity of this claim, Mrs. Eddy offered through an advertisement to pay for the publication of the Quimby manuscripts, but the offer was not accepted. Dr. Quimby's son persistently refused to allow anyone to inspect these supposed manuscripts, therefore, no one has ever had an opportunity to judge of their value, or to prove that the claim that Mrs. Eddy was indebted to Dr. Quimby is true."

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